

London
6/6 *for*

VINDICATION^A
OF THE
MINISTERS of the GOSPEL
In, And about
L O N D O N,

From the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the KING to Capitall punishment.

WITH
A short Exhortation to their people to keep
close to their Covenant-Engagement.

ISA. 67. 1. PROV. 24. 21, 22.

*For Sions sake I will not hold my peace, and for Ierusalem sake I will not rest,
untill the righteoufnesse thereof go forth as brightnesse, and the salvation thereof
as a lamp that burneth.*

My son, fear thou the Lord and the King, and meddle not with them that are given to change.

For their calamity shall rise suddenly, and who knoweth the ruine of them both?

London, Printed by *A. M.* for *Th. Underhill* at the
Bible in Woodstreet. 1649.

281 LONDON.—A SERIOUS AND FAITHFULL REPRESENTATION of the Judgements of Ministers of the Gospell within the PROVINCE OF LONDON, in a Letter from them to the General and his Councell of Warre, 1648, *with a long List of Names of London Clergymen.*—A VINDICATION of the Ministers of the Gospel in and about London, from the Aspersions cast upon them, as if they had promoted the BRINGING THE KING to CAPITAL PUNISHMENT. 1648. *Bound together, boards, neat, 8s*

*Reprinted at Edin^g
by James Ballantyne some years ago*

**A Vindication of the Ministers of the Gospell in,
and about *London* , from the unjust Aspersions
cast upon their former Actings for the Parliament, as if they
had promoted the bringing of the King to
Capital punishment.**



T cannot bee unknown how much we, and other Ministers of this City and Kingdome that faithfully adhered to the Parliament, have injuriously smarted under the scourge of evil tongues and pens, ever since the first eruption of the unhappy differences and unnatural War between the King and Parliament, for our obedience to the Commands and Orders of the Honourable Houses, in their contests with his Majesty, and conflicts with his Armies.

We are not ignorant of the over-busie intermedlings of Prelats and their party heretofore, in over-ruling civill affairs to the great endangering of Kingdoms, and of this in particular, when private interests, ambitious designs, revenge, or other sinister ends, engaged them, beyond their sphere. Howbeit, it cannot reasonably (as we conceive) be denied, that Ministers, as *subjects*, being bound to obey the Laws, and to preserve the Liberties of the Kingdome, and having an interest in them and the happines of them, as well as others, may and ought, (without incurring the just censure due to busie-bodies and incendiaries) to appear, for preserving the Laws and Liberties of that Common-wealth whereof they are members, especiallie in our case, when it was declared by the Parliament, that all was at stake, and in danger to bee lost. No, nor as *Ministers* ought they to hold their peace, in a time wherein the sins of Rulers and Magistrates as well as others, have so far provoked God as to kindle the fire of his wrath against his people. And yet, for this alone, the faithfull servants of God, have in all ages through the malice of Satan and his instruments

struments been traduced as Arch-incendiaries, when only their accusers are indeed guilty of both laying the train, and of putting fire to it, to blow up a Kingdom.

An *Ahab* and his sycophants think none so fit to bear the odium of being the grand Troubler of *Israel*, as *Elijah*. Thus, the popish device was to charge the *Gun-powder Treason* (had it taken effect) upon the *Puritans*: And, if you beleeve *Tertullus*, even a *Paul* is a *pestilent fellow*, a *mover of sedition throughout the world*, a *ringleader of a sect*, and what not, but what heis? Yea, *Christ* himself (though a friend to *Monarchy*, even of heathenish *Rome*) is proclaimed an *enemy to Cesar*, to open a way to his destruction, by their malice, who never cared for the interest of *Cesar*.

Wherefore, although *with us*, who have had experience of like usage, *it be a small thing to be thus judged of men*, when we regard only our own particular persons: For, *if they call the Master of the house Beel-zebub*, how much more those of his household? yet when we consider how much it concerns the honour of our Master, and the good of all, to preserve our ministeriall function immaculate (our good names, being in that relation, as needfull to others, as a good conscience to our selves) we dare not but stand by and assert the integrity of our hearts, and the innocency of all our actings (in reference to the King and Kingdome) for which we are so much calumniated and traduced.

This we are compelled to at this time, because there are many who very confidently (yet most unjustly) charge us to have beene formerlie instrumentall, toward the taking away the life of the King. And because also there are others who in their scurrilous Pasquils and Libels (as well as with their virulent tongues) present us to the world as a *bloodie seditious sect*, and *traiterous obstructors*, of what all the godly people of the Kingdome doe earnestly desire for *establishing of Religion and Peace*, in that we stick at the *Execution* of the King, while yet wee are (as they falsly affirm) content to have him *convicted* and *condemned*: all which wee must, and do from our hearts disclaim, before the whole world.

For when we did first engage with the Parliament, (which we did not till called thereunto) wee did it with loyall hearts and affection towards the King, and his posteritie. Not intending the least hurt to his Person

Person; but to stop his party from doing further hurt to the Kingdome, not to bring his Majestie to justice (as some now speak) but to put him into a better capacity to do justice: *To remove the wicked from before him, that his throne might be established in righteousness;* not to dethrone, and destroy him, which (we much fear) is the ready way to the destruction of all his Kingdomes.

That which put on any of us at first to appear for the Parliament was, *The Propositions and Orders of the Lords and Commons in Parliament* (June 10. 1642.) for bringing in of money and plate, &c. wherein they assured us that whatsoever should be brought in thereupon, should not be at all employed upon any other occasion, Then to maintain *The Protestant Religion, The Kings Authority, his Person in his royall dignity, the free course of justice, the Laws of the Land, the Peace of the Kingdome, and the Priviledges of Parliament, against any force which shall oppose them.*

And in this we were daillie confirmed and encouraged more and more, by their many subsequent Declarations and Protestations, which wee held our selves bound to beleieve, knowing many of them to bee godlie and conscientious men, of Publike spirits, zealously promoting the common good, and labouring to free this Kingdom from tyrannie and slavery, which some evill instruments about the King, endeavoured to bring upon the Nation.

As for the present actings at *Westminster*, since the time that so many of the Members were by force secluded, divers imprisoned, and others thereupon withdrew from the House of Commons (and, there not being that conjunction with the two Houses, as heretofore) wee are whollie unsatisfied therein, because we conceive them to be so farre from being warranted by sufficient Authoritie, as that in our apprehensions they tend to an actuall alteration (if not subversion) of that which the Honourable *House of Commons*, in their Declaration of April 17. 1646. have taught us to call *the Fundamentall constitution and government of this Kingdom*, which they therein assure us (if we understand them) they would never altar.

Yea,

Yea, we hold our selves bound in duty to God, Religion, the King, Parliament and Kingdom, to professe before God, Angels and men, That we verily beleeve that which is so much feared to be now in agitation, *the taking away the life of the King*, in the present way of Tryall, is not onely not agreeable to any Word of God, the principles of the Protestant Religion (never yet stained with the least drop of blood of a King or the fundamental constitution and government of this Kingdome, but, contrary to them, as also to the *Oath of Allegiance*, the *Protestation of May 5. 1641.* and the *solemn League and Covenant*: from all, or any of which Engagements, we know not any power on earth, able to absolve us or others.

In which last, we have sworne with hands lifted up, to the most high God) *That we shall with sincerity, reality, and constancy. in our severall vocations, endeavour, with our estates and lives, mutually to preserve and defend the Rights and Priviledges of the Parliaments, and the liberties of the Kingdomes, and so preserve and defend the Kings Majesties Person, and Authority, in the defence of the true Religion, and Liberties of the Kingdomes: That the world may bear witness with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatnesse.*

And we are yet further tied by another Article of the same Covenant; *Not to suffer our selves, directly or indirectly, by whatsoever combination, persuasion or terrour, to be withdrawn from this blessed union, and conjunction, whether to make defection to the contrary party, or to give ourselves to a detestable indifferency, or neutrality in this Cause which so much concerns the glory of God, the good of the Kingdomes, and honour of the King: but shall all the dayes of our lives, zealously and constantly continue therein against all opposition, and promote the same according to our power against all lets and impediments whatsoever.* And this we have not onely taken our selves, but most of us have by command of the Parliament administred it to others, whom we have thereby drawn in to be as deep as our selves in this publike engagement.

Therefore, according to that our Covenant, we do in the Name of
the

the great God, (to whom all must give a strict account) warn and exhort all who either more immediatly belong to our respective charges, or any way depend on our Ministry, or to whom we have administred the said Covenant (that we may not by our silence suffer them to run upon that highly provoking sin of Perjury, to keep close to the wayes of God, and the rules of Religion, the Laws, and their Vows, in their constant maintaining the true Reformed Religion, the fundamentall Constitution, and government of this Kingdome, (not suffering themselves to be seduced from it, by being drawn in to subscribe the late Models, or *Agreement of the people*: Declared by both Houses (for the substance of it) to be *destructive to the being of Parliaments, and to the fundamental Government of the Kingdom*, in Decemb. 1647. yea, condemned heretofore by the Generall, and his Council of War, and one of the souldiers shot to death for promoting it; which directly tends to the utter subversion of the whole frame of the fundamentall government of the Land, and makes way for an universal toleration of all heresies and blasphemies, (directly contrary to our Covenant) if they can but get their Abettors to cover them under a false guise, of *The Christian Religion*) as also in preserving the Priviledges of both Houses of Parliament, and the Union between the two Nations of England and Scotland: to mourn bitterly for their own sins, and the sins of the City, Army, Parliament and Kingdome; and the wofull miscarriages of the King himself (which we cannot but acknowledge to be many and very great) in his Government, that have cost the three Kingdomes so dear, and cast him down from his excellencie into an horrid pit of misery, almost beyond example. And to pray that God would both give him effectuell repentance, and sanctifie that bitter cup of Divine Displeasure, that the Divine providence hath put into his hand; as also that God would restrain the violence of men, that they may not dare to draw upon themselves and the Kingdome the blood of their Sovereigne.

And now, we have good reason to expect that they who brought us under such a bond, and thereby led us into the necessity of this present Vindication and manifestation of our judgements and discharge of our consciences,

consciencs, should defend us in it. However, we resolve rather to be of their number that tremble at his *Terrours* who is a *consuming fire*, and will not fail to *avenge the quarrell of his Covenant*, upon all that concern it, then to be found among thole who *despise the Oath by breaking his Covenant* (*after lifting up the hand*) *Lev. 26 Ezek. 17. 2 Sam. 26.* although it had been but in Civil things onely, and that with the worst of men.

C. Burgess, D. D. Preacher of the Word in Pauls Lond.

Will. Gouge, D. D. Pastor of Black-friers.

Edm. Stanton, D. D. Pastor of Kingston.

Tho. Temple, D. D. Pastor of Batterley.

Geor. Walker, Pastor of John Evangelist.

Edm. Calamy Pastor of Aldermanbury.

Ier. Whitaker Pastor of Mag. Berminsey.

Dan. Cawdrey, Minister of Martins in the Fields.

William Spurston Minister of Hackney.

La. Seaman Pastor of Alb. Breadstreet.

Simcon Albe Minister of Michael Basinghaw.

Thomas Case, Minister of Magd. Milkstreet.

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Thomas Canton, Pastor of Bartholomews Ex-
change.

Char. Ospring, Pastor of Antholines.

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Francis Roberts, Pastor of Austins.

Mat. Haviland Pastor of Trinity.

John Sheffield, Minister of Swithins.

William Harrison, Minister of Grace-Church.

William Tenken, Pastor of Christ-Church,

John Viner Pastor of Buttolph Algate.

Elidadd Blackwel Pastor of Andrew Underhaft.

John Fuller Minister at Mathews Frydaystreet.

John Fuller, Minister of Butolphs Bishopsgate.

William Taylor, Pastor of Stephens Colman-
street.

Peter Wuban Pastor of Albanes Woodstreet.

Fran. Peck, Pastor of Nicolas Acons.

Christopher Love, Pastor of Ann Aldersgate.

John Wallis, Minister of Martins Ironmonger-
lane.

Tho. Watson, Pastor of Stevens Walbrook.

William Wickins, Pastor of Andrew Hubbard.

Tho. Mawson Minister of Stoke Newington.

Tho. Gouge, Minister of Sepulchres.

William Blackmore, Pastor of Peters cornhill.

Robert Mercer, Minister of Brides.

Ralph Robinson, Pastor of Mary Woolnoth.

John Glasscock, Minister of the Gospel at An-
drew Underhaft.

Thomas Whately, Pastor of Mary Wool Church.

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John Wells, Minister of Olaves Jury.

Ben. Needler, Pastor of Margaret Moses.

Nathaniel Staniforth, Minister of Mary Bothaw.

Stephen Watkins, Minister of Mary Overies.

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Ioiss Bull Minister of North Cray.

Jonathan Deverux late Minister at Andrews
Holburne.

Paul Russell Preacher at Hackney.

Io: hush Kirby, Minister of the Word.

Arthur Barham, Pastor of Helens.